HONI SOIT QVI MAL Y PENSE
DIEV ET MON DROIT

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The Primitive Rule of Reformation: (7)

Delivered in a

SERMON

BEFORE

His MAJESTY at WHITEHALL,

Febr. 1. 1662.

IN

Vindication of Our CHURCH

Against the

NOVELTIES of ROME.

BY

Tho: Pierce, D.D.

Chaplain in Ordinary to His MAJESTY, and

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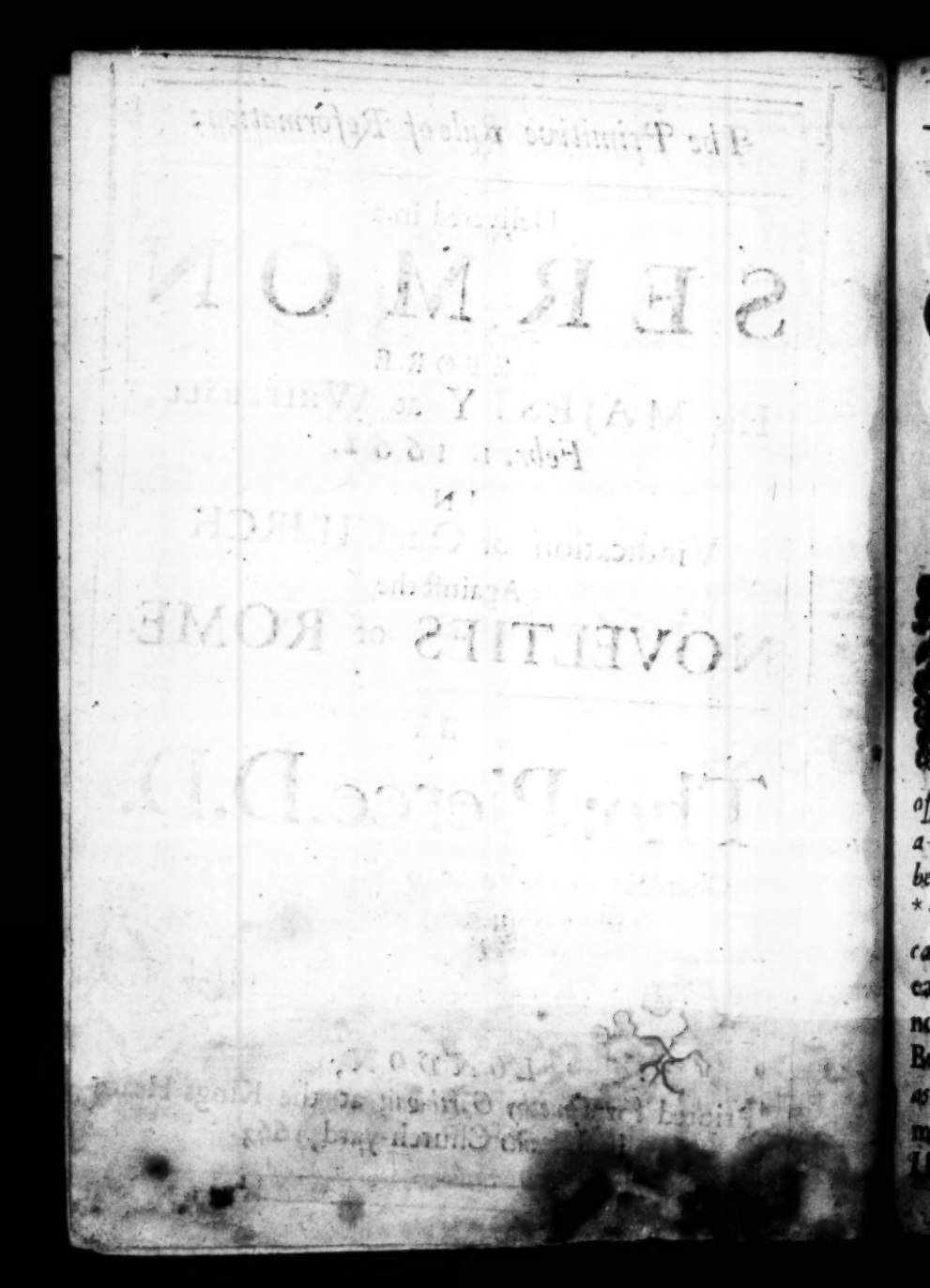

TO THE

High and Mighty Monarch

Charles the II^d.

By the Grace of God, KING of Great *Britain*, *France* and *Ireland*, Defender of the Faith.

Most Gracious and Dread Soveraign,

THat which never had been expos'd unto a wittily-mistaking and crooked World, but in a dutiful submission to Your Command; may at least for This, if for no other reason, be justly offer'd to Your Protection. And this is done with a steady, though humble confidence of success; because THE DEFENDER OF THE FAITH *which was once deliver'd unto the Saints, cannot possibly chuse but be so to Him, who does earnestly contend for the very same, because for no other Faith then That which was from the Beginning. If for This I have contended with as much earnestness from the Pulpit, as The Romanists from the Press do contend against it; I have not [illegible] on and Authority of a Text,

* Jude. 3.

Matth. 19. 8.

* Jude. 2, 3.

a Text, but the Exigence *of the* Time *to excuse me in it.*

Now as the Romans *in the Time of the* second Punick War, *could not think of a fitter way for the driving of* Hanibal *out of* Italy, *then* Scipio's *marching with an Army out of* Italy *into* Afrique, *giving* Hanibal *a* Necessity *to go from* Rome, *for the Raising of the* Siege *which was laid to* Carthage; *So could I not think of a fitter Course to* disappoint *the* Pontificians *in their* Attempts *on* Our *Church, then thus by making it their* Task *to view the* Infirmities *of their* own. *To which effect I was excited to* spend my self, and to be spent, (*if I may speak in the phrase of our Great Apostle,*) *not from an* arrogant Opinion *of any* sufficiency in my self, (*who am one of the* least *among the Regular Sons of the Church of* England;) *But as relying on the* sufficiency *of the* Cause *I took in hand, and especially on the* Help *of the* All-sufficient, *who often loves to make use of the* weakest Instruments, *to effect the* bringing down *of the* strongest Holds.

2 *Cor.* 12. 15.

1 *Cor.* 1. 27.

2 *Cor.* 10. 4.

I suppose my Discourse, however innocent in it self, will yet be likely to meet with many, *not onely* learned *and* subtil, *but* restless *enemies*; *Men of* pleasant Insinuations, *and very* plausible Snares; *nay, such as are apt* (*where they have* Power) *to* * confute *their* Opponents *by* Fire *and* Faggot. *But when I* [illegible] Marg[illegible]

* Eo sanè loco Hæreses sunt, ut non tam arte & Industriâ, quàm Alexandri gladio, earum Gordius Nodus dissolvi posse, quasiq; Herculis clavâ feriendæ, quàm Apollinis Lyrâ mitigandæ videantur. *Stapleton. in Epist. Dedic. [illegible] de Justif. sub fin.*

does lend Protection *to my* Text, *(for I reckon that my* Citations, *which I could not with Prudence represent out of a Pulpit, are the usefullest part of my whole Performance, because the* Evidence *and* Warrant *of all the rest;) I cannot fearfully apprehend, what* Wit *or* Language *(or* ill us'd Learning) *can do* against *it, so far forth as it is* arm'd *with* Notoriety *of* Fact *in its* Vindication; *and hath the* published Confessions *of those their* Ablest Hyperaspistæ, *who* cannot *certainly by* Them *of their* own perswasion, *with* honor, *or* safety, *be* contradicted.

If They are guilty *in their* Writings, *it is rather their* own, *then their* Readers *Fault; Nor is it their* Readers, *but* Their *misfortune, if they are found* So *to be by their* own Confessions. *Nor can they* rationally *be* angry *at their Reader's* Necessity *to* believe *them*; *especially when they write with so* becoming *a* proof *of* Impartiality, *as that by which they* asperse *and* accuse Themselves. *If it finally shall appear, They are* * condemn'd *out of their* mouthes, *(as* Goliah's Head *was* cut off *by* David, *not with* David's, *but with* Goliah's *own* Sword,) *and that I am not so* severe *in taking* Notice *of their* Confessions, *as* They *have been unto* Themselves *in the* Printing *of them, (for I cannot be said to have* revealed *any* secrets, *by meerly* shewing *before the* Son, *that* They *have* [illegible] *think, however* They *may have*

* *Luke* 19.22.

1 *Sam.* 17.51.

have Appetite, *They cannot have* Reason *to complain.*

I have entreated of many *Subjects within the Compass of an* hour, *on* each *of which it would be easie to spend a* year. *But I have spoken most at large of* the Supremacy of the Pope; *as well because it is a Point wherein the* Honor *and the* Safety *of* Your Majesties Dominions *are* most concern'd, *as because it is the* chief, *if not* only Hinge, (*I have* * Bellarmines assertion *for what I say,*) *on which does* hang *the* whole stress *of the* Papal Fabrick.

If herein, as I have obey'd, *I shall also be found to have* serv'd *Your Majesty, The sole* Discharge *of my* Duty *will be abundantly my* Reward; *because I am not more by* Conscience *and* Obligations *of* Gratitude, *then by the* Voluntary Bent *and* Inclinations *of my* Soul,

Your Majesties most devoted
and most Dutiful Sub-
ject and Chaplain,

* Etenim de quâ re agitur cùm de Primatu Pontificis agitur? brevissimè dicam, de Summâ rei Christianæ, id enim quæritur, debeatne Ecclesia diutiùs consistere, an verò dissolvi, & concidere. Bellarm. in Præf. ad libros de Rom. Pontif.

MATTH. XIX. 8.

Ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτω.

But from the beginning it was not so.

THere are but very few things either so *little*, or so *great*, whether in *Art*, or *Nature*, whether in *Politie*, or *Religion*, which are not willing to take advantage from the meer credit of their *Antiquity*.

First for *Art*; Any part of *Philosophy* penn'd by *Hermes Trismegistus*, any Script of *Geography* bearing the name of *Anaximander*, any *Musical Composition* sung by *Amphion* to his *Harp*, any piece of the *Mathematicks* said to be writ by *Zoroastres*, any Relique of *Carved work* from inspir'd *Bezaleel*, or any Remnant of *Embroidery* from the Theopneust *Aholiab*, would at least for the *honor* of being reckoned to be the *first*, be also reckoned to be the *best* of any

Exod. 35. 30, 34.

And as it is in the Things of *Art*, ſo is it alſo in thoſe of *Nature*. How do the *Gentlemen* of *Venice* delight themſelves in their *Antiquity*? and yet they travel for their *Original* no farther back then the *ſiege* of *Troy*: whereas the *Arcadians* derive their Pedigree even from *Jupiter* and *Caliſto*, and will needs have their Nation exceed the *Moon* in *Seniority*. Nay, though *Egypt* (in the judgment of * *Diodorus* the *Siceleote*) hath better pretenſions then any other, yet the *Barbarians* as well as *Greeks* have ſtill affected a *Primogeniture*. Nay ſo far has this Ambition tranſported *ſome*, that they will needs have been begun from *before* the *Protoplaſt*, as it were *itching* to be as *old* as the *Julian period*, 764 years before the *beginning* of the *World*. Thus Antiquity hath been courted in *Art* and *Nature*.

If in the third place we come to *Politie*, we ſhall find *Cuſtoms* gaining Reverence from the ſole merit of their *Duration*. And as a *Cuſtom* by meer *Continuance* does wear it ſelf into a *Law*; ſo the more *aged* a *Law* is grown, the leſs 'tis liable to a *Repeal*; by how much the more it is *ſtricken* in *years*, by ſo much the *leſs* it is *decrepit*: And that for this reaſon, becauſe the *longer* it endures, the more it inclines to its perfection; that is to ſay, its *Immortality*.

* Περὶ δὲ τῆς βίου γένους ἀρχαιότητος μόνον ἀμφισβητοῦσιν Ἕλληνες· ἀλλὰ καὶ πολλοὶ τῶν βαρβάρων ἑαυτοὺς αὐτόχθονας καὶ πρώτους τῶν ἀνθρώπων λέγουσι. Diodor. Sic. lib. 1. p. 9.

Last of all for *Religion*, the Case is *clear* out of *Tertullian*. *Id verius quod prius, id prius quod ab initio. That Religion was the truest, which was the first; and that the first, which was from the beginning.* And as *He* against *Marcion*, so *Justin Martyr* against the *Grecians*, did prove the *Divinity* of the *Pentateuch* from the *Antiquity* of its *Writer*. The *Jewes* enjoyed the *first Lawgiver* † by the *Confession* of the *Gentiles*. *Moses* preached the *God* of *Abraham*, whilst *Thales Milesius* was yet unborn. Nor was it a thing to be imagin'd, that *God* should suffer the *Devil* to have a *Chappel* in the world, before himself had any *Church*. And thence * *Vincentius Lirinensis*, to prove the *Truth* of any *Doctrine*, or the *Legality* of a *Practice*, does argue the Case from a *threefold Topick*; The *Universality*, the *Consent*, and the *Antiquity* of a Tradition.

Tertul. adversus Marcion. l. 4. c. 5.

† Πολλῷ πρεσβύτατος γέγονεν ὁ πρῶτος ἡμῶν Διδάσκαλος Μωϋσῆς, ὡς δηλοῦσιν ὑμῖν αἱ τῶν Ἑλλήνων ἱστορίαι. Justin. Mart. ἐν παραιν πρὸς Ἕλλην. p. 7.

* *Id teneamus quod ubique, quod semper, quod ab omnibus creditum est: quod ita demum fit, si sequamur universalitatem, Antiquitatem, Consensionem.* Vinc. Lir. adv. Hær. c. 3.

Which Rule if we apply unto the *scope* of *this Text*, as it stands in relation unto the *Context*, we shall have *more* to say for it then for most *Constitutions*, *divine*, *or humane* For that of *Marriage* is *almost* as old as *Nature*. There was no sooner *one Man*, but *God divided* him into *two*; And then no sooner were there *two*, but he *united* them into *one*. This is That *sacred Institution* which was made with *Mankind* in a state of *Innocence*; the very *Ground* and *Foundation* of all both *sacred* and

civil Government. It was by ſending back the *Phariſees* to the moſt venerable *Antiquity*, that our Lord here aſſerted the *Law* of *wedlock*, againſt the old *Cuſtom* of their *Divorce*. Whilſt *they* had made themſelves *drunk* with their *muddy ſtreams*, *He* directed them to the *Fountain*, to *drink* themſelves into *ſobriety*. *They* inſiſted altogether on the *Moſaical Diſpenſation*; But *He* endeavoured to *reform* them by the moſt *Primitive Inſtitution*. *They* alledged a *Cuſtom*, but *He* a *Law*. *They* a *Permiſſion*, and that from *Moſes*; But *He* a *Precept*, and that from *God*. They did reckon from *afar off*; But not, as *He*, from the *Beginning*.

Matth. 5. 31. 32.

In that *one* Queſtion of the *Phariſees*, * *Why did* Moſes *command us to give her a writing of Divorce, and to put her away?* they put a *Fallacy* upon Chriſt, call'd *Plurium Interrogationum*. For *Moſes* onely *permitted* them to *put her away*; but *commanded* them (if they did) to *give her a writing of Divorce*. And accordingly their *Fallacy* is *detected* by Chriſt in his *Anſwer* to them. *Moſes* (did not *command*, but meerly) * *ſuffered you* in your cuſtom of making unjuſtifiable Divorcements. Ἐπέτρεψεν, he *permitted*, that is to ſay, he *did not puniſh* it; not *allowing* it as *good*, but *winking at* it as the *leſſer* of two great *evils*. He *ſuffer'd* it to be *ſafe in foro Soli*; could not ſecure you from the

* Verſe 7.

* Verſe 8.

Guilt

Guilt, for which you must answer in *foro Poli*. And why did he *suffer* what he could not *approve*? Not for the *softness* of your *heads*, which made you *ignorant* of your Duties; but *for the hardness of your hearts*, which made you *resolute* not to *do* them: you were so *barbarous* and *brutish* upon every *slight Cause*, (or *Occasion* rather,) that if you might not *put her away*, you would *use* her *worse*. You would many times *beat*, and sometimes *murder*, sometimes *bury* her *alive*, by bringing *another* into her *Bed*. So that the *Liberty* of *Divorce*, however a *poyson* in *it self*, was (through the *hardness* of your *hearts*) *permitted* to you for an *Antidote*: But *from the Beginning it was not so*. And you must put a wide difference betwixt an *Indulgence of Man*, and a *Law of God*. To state the controversie aright, you must compare the *first Precept* with your *customary Practice*; not reckoning as far as from *Moses onely*, but as far as from *Adam* too; you must not onely look *forward* from the year of the *Creation* 2400, but *backward* from thence unto the year of the *Creation*. The way to understand the *Husband's* Duty towards the *Wife*, (and so to *reform*, as not to *innovate*,) is to consider the *words* of *God* when he made the *Wife* out of the *Husband*. For * *He that made them at* the

* Gen. 1. 27. Matth. 19. 4.

the beginning made them Male and Female, and ſaid † For this cauſe ſhall a man leave Father, and Mother, and ſhall cleave unto his Wife, and they twain ſhall be one Fleſh. What therefore God hath joyned together, let not man put aſunder. The Antecedent Command was from God the Father; the Command in the ſequel from God the Son. And though the Practice of the Jewes had been contrariant to them both, by a Preſcription almoſt as old as two thouſand years; yet as old as it was, 'twas but an overgrown Innovation. For ἀπ' ἀρχῆς οὐ γέγονεν οὕτω. from the beginning it was not ſo.

† Gen 2. 24. Matth. 19. 5.

Thus our Saviour being ſent to Reform the Jews, made known the Rule of his Reformation. And the Leſſon which it affords us is (in my poor judgment) of great Importance. For when the Doctrine or Diſcipline of our Church eſtabliſhed here in England ſhall be attempted by the Corruptions of Modern * Phariſees, who ſhall aſſert againſt us (as theſe here did againſt our Saviour) either their forreign Superſtitions, (to ſay no worſe) or their domeſtick Profanations, (to ſay no more;) we cannot better deal with them, then as our Saviour here dealt with the ancient Phariſees; that is, we cannot better put them to ſhame and ſilence, then by demonſtrating the Novelty and baſe extraction of their Pr[illegible]ons, whilſt

* Romana Eccleſia ſe non tam matrem exhibet aliis quàm Novercam. Sedent in cá Sc ibæ & Phariſæi, &c. Johan. Sarisburienſis (ad Papam Hadrianum 4.) in Polycratic. l. 6. c. 24.

we

we evince at the ſame inſtant the *Sacred Antiquity* of *our own*. When they obtrude their *Revelations*, or *teach for Doctrines of God the meer commandments of Men*, we muſt ask them every one, *how they read in the beginning*. We may not draw out of their *Ditches*, be the *Currents* never ſo *long*, whilſt we have *waters* of our *own* of a nobler *Taſte*, which we can eaſily *trace back* to the *cryſtal ſpring*.

And firſt of all, it concerns us to mark the *Emphaſis* which our *Ancient of days* thought fit to put on *the Beginning*, that no *inferior Antiquity* may be in danger to *deceive* us. For there is hardly any *Hereſie* or *Uſurpation* in the Church, which may not truly pretend to ſome *great Antiquity*, though not ſo old as the *Old man*, much leſs as the *Old Serpent*. (a) The *Diſciplinarians* may fetch *theirs* from as far as the Heretick *Aerius*; who wanting *merit* to advance him from a *Presbyter* to a *Biſhop*, wanted not *arrogance* and *envy* to leſſen the *Biſhop* into a *Presbyter*. But *His* Antiquity is a *Junior*, as well to that of the *Anabaptiſts*, as to that of the *Socinians*. For the (b) *Anabaptiſts* may boaſt they are as old as *Agrippinus*, and the (c) *Socinians* as *Sabellius*: The (d) *Solifidians* and *Antinomians* are come as far as from *Eunomius*, (e) the *Ranters* from *Carpocrates*, the (f) [illegible]ies from *Papias*, the *Irre-*

(a) *Epiph. Hær.* 75. *p.* 904. *Tom.* 1. *Ed. Petav.*

(b) *Auguſt. contra Donat. Tom.* 7. *lib.* 2. *p.* 396. *Edit. Baſil.*

(c) *Epiph. Hær.* 62. *p.* 513.

(d) *Auguſt. Tom.* 6. *Hær.* 54. *p.* 25.

(e) *Iren. lib.* 1. *c.* 24. *p.* 79. *Excuſ.* 1570.

(f) *Euſeb. l.* 3. *c.* 33. *p.* 80. *Coloniæ Allobrogum* 1612.

ſpective

spective (g) *Reprobatarians* from *Simon Magus* and the *Manichees*. The *Pontificians* (like the *Mahumetans*) have such a *Rhapsody* of *Religion*, a *Religion* so *compounded* of several *Errors* and *corruptions*, (which yet are blended with *many Doctrines* most *sound* and *Orthodox*) that, to finde out the age of their *several Ingredients*, it will be necessary to rake into *several Times* too.

THe great *Palladium* of the *Conclave*, the famous point of *Infallibility* (which if you take away from them, down goes their *Troy*, it being absolutely impossible that the learned *Members* of such a *Church* should glibly swallow so many *Errors*, unless by swallowing this first, *That she cannot erre*;) I say, the point of *Infallibility* (which is a very *old Article* of their very *new Creed*, a *Creed* not perfected by its Composers until the *Council* at *Trent*,) we cannot better derive then from the *Scholars* of (a) *Marcus* in *Irenæus*, or from the *Gnosticks* in (b) *Epiphanius*. They had their *Purgatory* from (c) *Origen*, (one of the *best* indeed in *one* kinde, but in *another* one of the *worst* of our antient Writers, not onely an *Heretick*, but an *Hæresiarcha*) or at the farthest from *Tertullian*, who had it from no better Au-

(g) *Iren. l.1. c.10. p. 48, &c. Epiph. Hær. 66. pag. 617.*

[a] *Iren. Adv. s. Hæret. l.1. c 9 p. 44 &c.*

[b] — Καὶ Χριστὸν τοῦτον τὸν κατελθόντα, καὶ δείξαντα τοῖς ἀνθρώποις ταύτην τὴν γνῶσιν, *Epiph. Tom.1. l.1. Hær. 26. p. 91.* Ψευδώνυμος γνῶσις Γνωστικοὺς ὠνόμασεν, ἀφ' ἧς Γνωστικοὶ, καταγνωστικοὶ ὄντες τὸν τρόπον *Idem. ibid. Hær. 27. p. 102.*

[c] Note, That *Bellarmine* having boasted, (*Lib. 1. de Purgatorio, cap. 15*) *That all the Antients, both Greek and Latine, from the very time of the Apostles, did constantly assum the doctrine of Purgatory,* could not give an older instance, then in *Origen* and *Tertullian*, (*Ibid. cap. 7. & 10*) but by recourse unto the *Heathen*. (*Ibid. cap. 11.*)

thour

thour then the [d] *Arch-Heretick Montanus*. Nor does *Bellarmine* mend the matter, by deriving it as far as from *Virgil's Æneid*, and from *Tully* in his Tale of the *Dream* of *Scipio*, and farther yet from *Plato's Gorgias*; unless he thinks that an *Heathen* is any whit fitter then an *Heretick*, to give Advantage to a point of the *Roman Faith*. Their Denial of *Marriage* to all that enter into the *Priesthood*, is dated by *themselves* but from Pope [e] *Calixtus*. Their [f] *Transubstantiation* is from the *Lateran Council*. Their [g] *Half-Communion* is no older then since the times of *Aquinas*; unless they will own it from the *Manichees*, to give it the credit of more *Antiquity*. Their publike praying before the people in an *unknown Tongue*, may be fetcht indeed as far as from *Gregory* the *Great*. Their *Invocation of Saints departed* is no doubt an *aged Error*, though not so aged as *they* would *have* it, for the gaining of *honour* to the *Invention*; because St. *Austin* does [h] *deny* it to have been in *his days*. And (not to be *endless* in the *beginning* of such a *limited Discourse* as must not presume to exceed an *hour*; though in so *fruitful* a *field* of *matter*, 'tis very *difficult not to*

[d] Hoc etiam *Paracletus* (i. e. *Montanus*) frequentissimè commendavit, &c. *Tert. de Animâ, cap. ult.*

See *Bellarmine* contradicted by the *Romanists* themselves. E. G. *Roffens. contr. Lutherum*, *Art.* 18. *Polydor. Virg. Inv. R r. lib* 8. *c.* 1. *p.* 84. *Edit. Basil.* 1521. *Suarez in Aquin. par.* 3. *q.* 59. *art.* 6. *sect.* 1. *p.* 1159.

Thomas ex Albiis East-Saxonum de Medio Animarum statu, per totum libr. speciatim Demens. 9. p. 369, 370, 371.

[e] *Liquet item, in orientali & occidentali Ecclesiâ usque ad tempus prohibitionis à Calixto factæ, Sacerdotum conjugia licita fuisse.* Maximil. 2. apud Thuan. l. 36. p. 305, 306.

[f] *Ante Lateranense Concilium Transubstantiatio non fuit dogma Fidei*, Scot. in 4. Sent. Dist. 11. q. 3.

[g] *Negare non possumus, etiam in Ecclesiâ Latinâ fuisse usum utriusque speciei, & usque ad tempora S. Thomæ durasse.* Vasq. in 3. Disput. 216. c. 3. n. 38.

[h] *Suo loco & ordine Homines Dei nomi-* Civitat. Dei lib. [illegible]

nantur, non tamen à Sacerdote qui sacrificat invocantur. August. de cap. 10. pag. 1355.

be

be endless) (i) The *Universal Superintendency* or *Supremacy* of the *Pope* hath been a visible usurpation ever since *Boniface* the Third. And so our Adversaries of *Rome* have more to plead for their *Errours* then all the *rest*, because the *rest* were but as *Mushroms* in their several times, soon starting up, and as soon cut down; whereas the Errours of *Rome* do enjoy the pretence of *Duration* too.

But touching *each* of those *Errors*, (I mean the Errors of their *Practice*, as well as *Judgment*) we can say with our *Saviour* in his present Correption of the *Pharisees*, (whose Error was *older* and more *authentick*, that is, by *Moses* his *permission* had more appearance of *Authority*, and more to be pleaded in its excuse, then those we finde in the Church of *Rome*) *that from the beginning it was not so*; and we care not *whence* they come, unless they come from the *Beginning*.

Indeed in *matters* of *meer Indifference* which are brought into the *Government* or *outward Discipline* of the Church, every Church has the Liberty to make her own *Constitutions*, not asking *leave* of her *Sisters*, much less her *Children*; onely they must not be reputed as things *without which* there is *no Salvation*, nor be obtruded upon the People amongst whom *Articles* of their [illegible]

i *Phocas iratus Cyriaco Episcopo Constantinopolitano, adjudicavit Titulum* Oecumenici Pontifici Romano *soli.* Baronius ad A.C. 606.

nothing *ſo*, but as it comes to us *from the Beginning*.

And this has ever been the *Rule* (I mean the *warrantable* Rule) whereby to *improve* or *reform* a Church. When *Eſdras* was intent on the *re-building* of the *Temple*, he ſent not to *Epheſus*, much leſs to *Rome*; he did not imitate *Diana*'s Temple, nor enquire into the *Rituals* of *Numa Pompilius*; but had recourſe for a *Temple*, to that of *Solomon*, and for a *Ritual*, to that of *Moſes*, as having *both* been preſcribed by *God himſelf*. And yet we know the Prophet *Haggai* made the people *ſteep* their *Joy* in a *ſhowre* of *Tears*, by repreſenting how much the *Copy* had faln ſhort of the *Original*. The holy Prophets in the Old Teſtament, ſhewing the *way* to a *Reformation*, advis'd the Princes and the People *to ask after the old paths, and walk therein*, as being the onely *good way* for the *finding of reſt unto their ſouls*, Jer. 6.16. The Prophet *Iſaiah* ſought to *regulate* what was amiſs amongſt the *Jews*, by bidding them have recourſe *unto the Law and the Teſtimony: ſhould not a people ſeek unto their God? If any ſpeak not according to this word, it is becauſe there is no light in them*, Iſa. 8.19,20. And accordingly their *Kings* who took a care to *reform abuſes* are [illegible] this ſolemn ſtyle commend- [illegible] *in the ways of their*

Father

Father David; that is, *reformed* what was *amiss* by what had been from the *Beginning*. So St. *Paul* in the New Testament, setting *right* what was *crooked* about the *Supper of the Lord* in the *Church* of *Corinth*, laid his *line* to that *Rule* which he was sure he *had received from the Lord Himself*, 1 Cor. 11.23. And thus our Saviour in my Text, finding the *Pharisees* very *fond* of a *vicious practice*, which *supported* it self by an *old Tradition*, and had *something* of *Moses* to give it *countenance* in the world, (though indeed no more then a *bare permission*) could not think of a better way to make them *sensible* of their *Error*, (and *such* an *Error* as was their *Sin* too) then by shewing them the great and important difference betwixt an *old*, and a *primitive* Custome; and that however their *breach* of *Wedlock* had *been* without check from the *days* of *yore*, yet 'twas for *this* to be *reformed*, that 'twas *not so from the Beginning*.

In a most dutiful *conformity* to which *example*, our *Reformers* here in *England* (of *happy memory*) having discover'd in every part of the *Church* of *Rome*, not onely horrible *Corruptions* in point of *Practice*, but hideous *Errors* in point of *Doctrine*, and that in matters of *Faith* too, (as I shall finde an occasion

ving found by what *degrees* the ſeveral *Errors* and *Corruptions* were *ſlily* brought into the *Church*, as well as the ſeveral *times* and *ſeaſons* wherein the *Novelties* received their *birth* and *breeding*; and preſently after taking notice, that in the *Council* of *Trent* the *Roman* Partiſans were not afraid to make [a] *New Articles of Faith*, whilſt the *Sacrifice* of the *Maß*, the Doctrine of *Purgatory*, the Invocation of *Saints*, the Worſhip of *Images*, and the like, were *commanded* to be *embraced* under pain of *damnation*, (as it were in *contempt* of the *Apoſtle's denunciation*, Gal. 1. 8. by which that *practice* of thoſe *Conſpirators* made them liable to a *curſe*;) and farther yet, that in the *Canon* of the *Fourth Seßion* of that *Council*, the *Roman* Church was made to *differ* as well from her *antient* & *purer ſelf*, as from *all other Churches* beſides her ſelf, in that there were many meerly *humane* (I do not ſay *profane*) *Writings*, and many unwritten *Traditions* alſo, not only *decreed* to be of [b] *equal Authority* with the *Scriptures*, but with the addition of an * *Anathema* to all that ſhould not ſo *receive* them: This (I ſay) being conſidered and laid to heart by our *Reformers*, (by our *Kings*, and our *Clergie*, and *Laiety* too, met together in their greateſt [illegible] Civil Conn[illegible] did not [illegible] *blood*,

a *Vide* Concil. Trident. *Seſs.* 13. *Can* 2, 7. *Seſs.* 21. *Can* 1, 2, 3. *Seſs.* 22. *Can.* 3, 5, 6, 8, 9. *Seſs.* 23. *Can.* 1, 4, 5, 6, 8, 9. *Seſs.* 25. *&c. quæ confer cum* Bullâ Pii Quarti. Edit. Bin. p. 414. Tom. 9.

b *Nec non* ipſas Traditiones, *tum ad fidem tum ad mores pertinentes, tanquam vel ore tenus à Chriſto, vel à Spiritu Sancto dictatas, pari pietatis affectu ac reverentiâ ſuſcipit ac veneratur (hæc Sancta Synodus.)* Trident. Conc. Seſs. 4. ſub Paulo 3. Bin. Tom. 9. p. 354.

* *Siquis libros ipſos integros,—— pro ſacris & Canonicis non ſuſceperit; & Traditiones prædictas ſciens contemſerit*, Anathema ſit. ibid.

or expect the Court of *Rome* ſhould become their *Phyſician*, which was indeed their *great Diſeaſe*; but having recourſe unto the *Scriptures* and *Primitive Fathers* of the *Church*, they conſulted thoſe *Oracles* how things ſtood *from the Beginning*: And onely *ſeparating* from *them* whom they found to have been *Separatiſts* from the *primitive Church*, they therfore made a *Seceſſion*, that they might not partake of the *Roman Schiſm*. And whilſt they made a *Seceſſion* for fear of *Schiſm*, (which by no other practice could be avoided,) they ſtudiouſly kept to the Golden *mean*; neither *deſtroying* the *Body* out of *hatred* to the *Ulcers* with which it was ſpred, nor yet *retaining* any *Ulcer* in a paſſionate *dotage* upon the *Body*.

One *remarkable Infirmity* it is obvious to obſerve in the *Popiſh Writers*: they ever complain we have *left* their Church; but never ſhew us that *Iota* as to which we have left the *Word of God*, or the *Apoſtles*, or the *yet uncorrupted* and *primitive Church*, or the Four *firſt General Councils*. We are ſo zealous for *Antiquity*, (provided it be but *antique enough*) that we never have deſpiſed a *meer Tradition*, which we could *track* by ſure *footſteps* from as far as the times of the *pureſt Chriſtians*. But this is ſtill their *childiſh Cavil*, [illegible] ſpoken to the ſhame [illegible]

ſtill *vouchſafe* to be *guilty* of it) that they confidently ſhut up *the* Church in *Rome*, as their Seniors the *Donatiſts* once did in *Africk*; and pleaſe to call it the *Catholick* Church, not *formally*, but *cauſally*, (ſaith Cardinal *Peron*) becauſe forſooth *that particular* doth infuſe *univerſality* into all other Churches beſides it ſelf: The learned Cardinal *forgetting* (which is often the *effect* of his very *good memory*) that the *preaching* of *Chriſt* was to *begin at* [a] *Jeruſalem*. So it was in the *Prophecy*, (*Iſa.* 2. 3. *Mic.* 4 2.) and ſo in the *completion*, (*Luke* 24. 47.) Nor was it *Rome*, but *Antioch*, in which the *diſciples* were *firſt* called *Chriſtians*, (*Acts* 11. 26.) At [b] *Antioch* therefore there was a *Church* before St. *Peter* went thence to *Rome*. Nay 'tis expreſly affirm'd by [c] *Gildas*, (an Author very much *revered* by the *Romaniſts themſelves*) that Chriſtianity was in *Britain* in the later time of *Tiberius Cæſar*; ſome while after whoſe death, 'tis known that St. *Peter* remained in *Jewry*. So that *Rome* which pretends to be a *Mother*, can be no more at the beſt then a *Siſter-Church*, and not the *eldeſt* Siſter neither.

[a] Μήτηρ ἁπασῶν τῶν Ἐκκλησιῶν, &c. Theod. Hiſt. Eccleſ. l. 5. cap. 9. Concil. Conſtantinop. apud Baronium ad A. D. 382. *ſuffragatur.*

[b] Τὸ καθολικὸν τῆς οἰκουμένης ἐκκλησίας, *apud* Chryſoſt. ad Populum Antiochen. Hom. 3.

[c] *Tempore, ut ſcimus ſummo Tiberii Cæſar. abſque ullo impedimento — radios ſuos primum indulget, id eſt præcepta ſua, Chriſtus.* Gildas in Epiſt. de Excid. Brit. ſect. 6.

Neglecting therefore the pretended *Univerſality* of the *Roman* (that is to ſay, of a *particular*) Church; let us compare her *Innova-*

tions with [illegible] *from the Beginning.*

For

For *this* I take to be the *fitteſt* and the moſt *profitable Uſe* that we can make of the ſubject we have in hand.

And firſt, conſider we the *Supremacie* or *Univerſal Paſtor* of her *Popes*: which is indeed a very *old*, and ſomewhat a *proſperous Uſurpation*; an *Uſurpation* which took its riſe from more then a *thouſand* years ago. But then, beſides that it was *ſold* by the Emperour [a] *Phocas*, at once an [b] *Heretick* and a *Regicide*, the Devilliſh Murderer of *Mauritius*, (who was the Εἰκὼν Βασιλικὴ, the *Royal Image* or *Type* of our late *Royal Martyr* of Sacred Memory) I ſay, beſides that it was *ſold* by the moſt execrable *Phocas*, that is to ſay, by the *greateſt Villain in the world*, excepting *Cromwel* and *Pontius Pilate*; and beſides that it was *ſold* to ambitious *Boniface* the Third, whoſe vile *compliance* with that *Phocas* was the *bribe* or *price* with which he *bought* it: and beſides that it was done, not out of *reverence* to the *Pope*, but in [c] *diſpleaſure* to *Cyriacus* of *Conſtantinople*, who (from *John* [d] his Predeceſſor) uſurped the Title of *Univerſal* before any *Pope* had *pretended* to it: I ſay, *beſides*, or *without* all this, it is ſufficient for *us* to ſay, what our *Saviour* here ſaid to the ancient Phariſees, *That from the beginning it was not ſo.* For looking back to the [illegible] finde [illegible]

(a) *De Phoca ea'itàs eſt dictum,* Χείρων οὐκ ἦλθεν ἐπὶ τὸν θρόνον οὐδὲ ἐπὶ κακίαν ἐπὶ κακοηθέστερον ἐν τῇ βίβλῳ, &c. Cedrenus, P. 334.

(b) Ὀνοβαρὴς, αἱμοχαρὴς, ἀσυμπαθὴς, ἀνελεήμων, ἀγόητον, ἀλάστορικός. Idem, P. 332.

(c) Phocas *iratus* Cyriaco, Epiſcopo Conſtantinopolitano *adjudicavit Titulum* Oecumenici *Pontifici Romano.* Baron. Annal. ad A. Ch. 606.

(d) Johannes *Conſtantinopolitanus ſeſe hinc offerens, ſe ubique* Oecumenicum *Patriarcham nominavit.* Idem ad A. C. 595.

Wall of God's City had Twelve Foundations, and in them were the names of the Twelve Apoſtles of the Lamb: (*Rev.* 21. 14.) *Paul* was *equal* at leaſt to *Peter*, when he *withſtood him to the face*, and *rebuked* him *in publick* for his *Diſſimulation*. (*Gal.* 2. 11, 12, 13, 14.) Nay St. *Peter himſelf*, (as well as *James* and *John*, who were his *Peers*,) *although he ſeemed to be a Pillar, yet perceiving the Grace that was given to* Paul, *gave to* Barnabas *and* Paul *the right hand of Fellowſhip*. (*Gal.* 2. 9.) And reaſon good: For S. *Peter* was but *one* of the *many Apoſtles* of the *Jewes*; whereas St *Paul* was much more, the great *Apoſtle* of the *Gentiles*, to whom the *Jewes* were no more then as a *River* to an *Ocean*. Saint *Peter* was commanded, not to *fleece*, but to * *feed the flock*: Nor was it ever once known that he did *lord* it *over God's heritage*, which himſelf had ſo ſtrictly forbid to others. 1 *Pet.* 5. 3. Indeed a *primacy* of *Order* may very eaſily be allowed to the See of *Rome*: But for any *one Biſhop* to affect over his Brethren a *ſupremacy* of *Power* and *Juriſdiction*, is a moſt impudent *oppoſition* both to the *Letter* and the *Senſe* of our *Saviour's precept*, (*Mark* 10. 42, 43, 44.) *Ye know that they who are accounted to rule over the Gentiles, exerciſe lordſhip over them, and their great ones exerciſe authority upon them. But ſo ſhall* [illegible] *be*

* Joh. 21. 15, 16, 17.

be great among you, shall be your Minister; and whosoever of you will be the chiefest, shall be the servant of all.

That the *Apostles* were *every one* of *equal power* and *authority*, is the positive saying of (a) St. *Cyprian*, *Pari consortio præditi & honoris & potestatis.* And St. *Jerome* is as express, That (b) *all Bishops*, *in all places*, *whether at Rome or at* Eugubium, *at* Constantinople *or at* Rhegium, *are of the very same merit*, as to the *quality* of their *Office*; however they may differ in point of *Revenue* or of *Endowments*. Nay, by the *Canons* of the *Two first General Councils*, (*Nice* and *Constantinople*) every (c) *Patriarch* and *Bishop* is appointed to be *chief* in his proper *Diocese*; as the *Bishop* of *Rome* is the *chief* in *his*: And a strict (d) *Injunction* is laid on *all*, (the *Bishop* of *Rome* not

a Cyprianus *ait pari omnes iater se fuisse potestate Apostolos; atque hoc idem fuisse alios quod Petrus fuit.* Tractat. 3. de Simplicitate Prælatorum, (Edit. Colon. 1544.) p. 135.

b *Si Auctoritas quæritur, Orbis major est urbe. ubicunque fuerit Episcopus, sive Romæ, sive Eugubii, sive Constantinopoli, sive Rhegii, sive Alexandriæ, sive Tanii, ejusdem Meriti, ejusdem est & Sacerdotii. Potentia Divitiarum & Paupertatis Humilitas vel sublimiorem vel inferiorem Episcopum non facit. Cæterùm omnes Apostolorum successores sunt.* Hieron. in Epist. ad Evagrium, (ex Edit. Basil. 1565.) p. 329 sive ex Edit. Paris. 1533. Tom. 2. p. 117

c Τὰ ἀρχαῖα ἔθη κρατείτω τὰ ἐν Αἰγύπτῳ, καὶ Λιβύῃ, καὶ Πενταπόλει, ὥστε τὸν ἐν Ἀλεξανδρείᾳ Ἐπίσκοπον πάντων τούτων ἔχειν τὴν ἐξουσίαν· ἐπειδὴ καὶ τῷ ἐν τῇ Ῥώμῃ Ἐπισκόπῳ τοῦτο συνήθες ἐστιν. ὁμοίως τὰ κατὰ τὴν Ἀντιόχειαν καὶ ἐν ταῖς ἄλλαις ἐπαρχίαις, τὰ πρεσβεῖα σώζεσθαι τὰς Ἐκκλησίας. Concil. Nicæn. Can. 6 Ἐπειδὴ συνήθεια κεκράτηκε καὶ παράδοσις ἀρχαία, ὥστε τὸν ἐν Αἰλίᾳ Ἐπίσκοπον τιμᾶσθαι, ἐχέτω τὴν ἀκολουθίαν τῆς τιμῆς, τῆς μητροπόλεως σωζομένου τοῦ οἰκείου ἀξιώματος. Ibid. Can. 7 Πρεσβεῖα quæ Antiochenæ Ecclesiæ servari hîc Canonibus præcipiuntur, id pertineat, (inquit Justellus) ut Episcopus Antiochenus præferatur Metropolitanis omnibus in Orientali Diœcesi. Nihil Juris illi attributum in Caeteros Metropolitanos, præter Honorem Ordinis, non autem ut Metropolitani omnes Diœceseos Orientis a eo jure sæcular ordinarentur, ut Innocentii primi Epistola ad Alexandr. Episcopum asserere videtur contra mentem Synodi Nicænæ. Justell. p. 7. ex Edit. Gulielmi Voelli, A. D. 1661.

ὑπὲρ Διοικήσεως Ἐπισκόπους ἢ ἱερουργούσης Ἐκκλησίας μὴ ἅπτεσθαι, μηδὲ συγχύνειν τὰ τῆς Ἐκκλησίας· ἀλλὰ κατὰ τοὺς κανόνας, καὶ μᾶλλον Ἀλεξανδρείας Ἐπίσκοπον τὰ ἐν Αἰγύπτῳ μόνον οἰκονομεῖν· τοὺς γὰρ ἐπὶ Ῥώμης Ἐπισκόπους καὶ ἀνατολῆς μόνων ἐπιμελεῖσθαι, φυλαττομένων τῶν ἐν τοῖς κανόσι τοῖς κατὰ Νικαίαν Πρεσβείων τῇ Ἀντιοχέων Ἐκκλησίᾳ· τοὺς δὲ Ἀσιανῆς Διοικήσεως Ἐπισκόπους τὰ τῆς Ἀσιανῆς μόνον οἰκονομεῖν. Concil Constantinop. Can. 2.

Ordinis, [illegible] Conc. Chalcedon. Can. 28 τῷ Ἀντιοχέων [illegible] nihil Juris primum Antiochenæ [illegible]

excepted) that they presume not to *meddle* in any *Diocese* but their *own*. And the chief *Primacies* of *Order* were granted to *Rome* and to *Constantinople*, not for their having been the *Sees* of such or such an *Apostle*, [e] but for being the two *Seats* of the two great *Empires*. Witness the famous *Canon* of the *General Council at Chalcedon*, [f] decreeing to the *Bishop* of *Constantinople* an *equality of Priviledges* with the *Bishop* of *Rome*; not for any other reason, then its having the good hap to be *one* of the *two Imperial Cities*. Nay, no longer ago before *Boniface* the Third (who was the *first Bishop* of *Rome* that usurped the Title of *Universal*) I say, no longer before *Him* then his next *immediate* Predecessor Pope *Gregory the Great*, the horrible *Pride* of succeeding Popes was stigmatiz'd by a *Prolepsis*, by way (not of *Prophecy*, but) of *Anticipation*. For [g] *Gregory* writing to *Mauritius* the then reigning Emperour (and that in very many Epistles) touching the name of *Universal*, which the *Bishop* of *Constantinople* had vainly taken unto himself, calls it a *wicked* and *profane* and *blasphemous Title*; *a Title importing, that the* [h] *times of Antichrist were at hand*; (little thinking that

[e] Confer *Justinian. Novel. Constit.* 131. *cap.* 2. *cum Canone* 3. *Concilii Constant.*

[f] Καὶ γὰρ τῷ θρόνῳ τῆς πρεσβυτέρας Ῥώμης, διὰ τὸ βασιλεύειν τὴν πόλιν ἐκείνην, οἱ πατέρες εἰκότως ἀποδεδώκασι τὰ Πρεσβεῖα. Et paulò post —τὰ ἴσα Πρεσβεῖα— ἀπένειμαν τῷ τῆς νέας Ῥώμης ἁγιωτάτῳ θρόνῳ, εὐλόγως κρίναντες, τῆς Βασιλείας καὶ συγκλήτῳ τιμηθεῖσαν πόλιν, καὶ τῶν ἴσων ἀπολαύουσαν Πρεσβείων τῇ πρεσβυτέρᾳ βασιλίδι Ῥώμῃ, καὶ ἐν τοῖς Ἐκκλησιαστικοῖς ὡς ἐκείνην μεγαλύνεσθαι πράγμασι, &c. Concil. Chalced. Can. penult.

[g] *Quis est iste qui* contra Statuta Evangelica, contra Canonum Decreta, novum *sibi usurpare* nomen *præsumit?* —Novis & profanis *vocabulis gloriantur.*

—*Absit à cordibus Christianorum* nomen illud Blasphemiæ. Greg. Mag. Epist. 32. ad Mauritium Augustum. [h] *Sed in hac ejus superbiâ quid aliud nisi propinqua jam* Antichristi *esse tempora designatur?* Idem ad eundem in Epist. 34.

Pope

Pope *Boniface* would presently after his decease usurp the same, and prove the *Pope* to be *Antichrist* by the *Confession* of a *Pope*.) He farther disputed against the Title by an Argument leading *ad absurdum*, [i] That *if any one Bishop* were *Universal*, there would by consequence be a *failing* of the *Universal Church*, upon the *failing* of *such* a *Bishop*. An Argument, *ad homines*, not easily to be answered, whatsoever Infirmity it may labour with *in it self*. And such an Argument is that which we bring against the *Pope's* pretended *Headship*. For if the *Pope* is the *Head* of the *Catholick Church*, then the *Catholick church* must be the *Body* of the *Pope*; because the *Head* and the *Body* are the *Relative* and *Corelative*; and being *such*, they are *convertible in obliquo*: And then it follows unavoidably, That when there is no *Pope at* all, (which is very often) the *Catholick Church* hath then *no Head*; and when there are *many* Popes *at once*, (which hath been sometimes the case) then the *Catholick Church* must have at once *many Heads*; and when the Pope is *Heretical*, (as by the *confession* of the *Papists* he now and then is) the *Catholick Church* hath *such* a *Head* as makes her deserve to be *beheaded*. [k] That *Popes* have

[i] *Si illud nomen in Ecclesiâ sibi qui quam arripuit, quod apud bonorum omnium judicium fuit*, Universa ergo Ecclesia (*quod absit*) *à statu suo corruit, quando Is qui appellatur* Universalis *cadit*. Idem ad Eund. Epist. 32.

Universalis *autem nec etiam* Romanus Pontifex *appelletur*, fatente Papâ Pelagio secundo, apud Gratian. Decretal. p. 1. dist. 99. cap. 4.

Quis autem illud pro indignitate rei stupeat, quòd novam *quandam* indebitamque Potentiam tibi usurpando arrogas, &c? *Ita Papam allocuntur* Episcopi Germanici apud Goldast. Tom. 1. p 47.

[k] *Multi Pontifices Romani erraverunt; sicut* Marcellinus, *qui* Idolis sacrificavit; *&* Liberius Papa, *qui* Arianis consensit; *&* Anastasius secundus *propter* Hæresis Crimen *repudiatus fuit ab Ecclesiâ: & alii etiam plurimi contra Catholicam fidem tenuerunt*; *ut* Joannes vigesimus secundus, *qui asserit*, quòd filius Dei sit minor Patre & Spiritu Sancto. Dilucida Scotia in Luc. cap. 22. vers. 31. p. 280. col. 1. Edit. Antverp. A. D. 1593. Ad Inquisitionis Hispanicæ decreta prorsus elimatus, & summâ fide expurgatus.

he

been *Hereticks* and *Heathens* too, not onely by denying the *Godhead* of the *Son*, and by lifting him up *above* the other *two Persons*, but even by *sacrificing to Idols*, and a *total Apostasie* from the *Faith*, is (a thing so *clear* in the writings of *Platina* and *Onuphrius*, that 'tis) the Confession of the most *zealous* and *partial* Asserters of their *Supremacy*. I know that *Stella*, and those of the *Spanish Inquisition*, do at once confess this, and yet adhere to their Position, † *That* (with his Colledge of Cardinals) *the Pope cannot erre, and is the Head of the Church*. But St. *Hilary of Poictiers* was so offended at *Pope Liberius* his espousing the *Arian Heresie*, that he affirmed *the true Church* to have been *then* onely in *France*. * *Ex eo inter nos tantùm Communio Dominica continetur*. So ill success have they met withal, who have been *Flatterers* of the *Pope* or the *Court* of *Rome*.

† *ubi supra, verbis immediatè subsequentibus.*

* Hilar. Pictav. de Synodis, p. 187 & paulò post — *Quidam ex vobis firmissimâ fidei constantiâ intra communionem se meam continentes, se à cæteris extra Gallias abstinuerunt.* Idem ib. p. 188.

To conclude this *first Instance* in the fewest words that I can use: Whosoever shall read *at large* (what I have time onely to *hint*) the many *Liberties* and *Exemptions* of the *Gallican Church*, and the published *Confessions* of *Popish writers*, for more then *a thousand years together*, touching the *Papal Usurpations*, and *Right of Kings*, put together by *Goldastus* in *three great Volumes*; he will not be able to deny

deny (let his preſent perſwaſion be what it will) that the *Supremacy of the Pope* is but a *Proſperous Uſurpation*, and hath this lying againſt it, that *'twas not ſo from the Beginning.*

Secondly, 'Tis true, that for ſeveral Ages the *Church* of *Rome* hath pretended to be *infallible*; as well *incapable* of *error*, as *not erroneous*. But *from the Beginning it was not ſo.* For, (beſides that *Infallibility* is *one* of God's *peculiar and incommunicable Attributes*) where there is not *Omniſcience*, there muſt be *Ignorance in part*; and where *Ignorance* is, there may be *Error*. That *Hereſie* is *Error* in point of *Faith*, and that *Novatianiſm* is *Hereſie*, all ſides agree: And 'tis agreed by the *Champions* of the *Papacy it ſelf*, (ſuch as [a] *Baronius*, [b] *Pamelius*, and [c] *Petavius*,) that *Rome* it ſelf was the *Neſt* in which *Novatianiſm* was *hatcht*; and not onely ſo, but that *there* it continued from [d] *Cornelius* to *Cæleſtine*, which wants not much of *two hundred years*. To paſs by the *Hereſies* of the *Donatiſts* and the *Arians*, (which ſtrangely proſper'd for a time, and ſpread themſelves over the world, the *former* over the *Weſt*, the *later* over the *Eaſt*, and as far as the Breaſt of the *Pope himſelf*) one would have thought that the Tenet of *Infallibility upon Earth* had been ſufficiently prevented by the *Hereſie* [e] of the *Chiliaſts*, wherewith the Primitive Chu-

[a] Baron. Tom. 2. An. 254. pag. 498, 499. & ſeq.

[b] Pamel. in Cyprian. Epiſt. 41. & 73.

[c] Petav. in Epiphan. ad Hæreſ. 59. quæ eſt Novatianorum, pag. 226.

[d] Onuph. in Notis ad Plat. in vitâ Cornelii, pag. 29. Col. 2. Vide Euſeb. l. 6. & 7.

[e] Vide Bellar. Chronolog. ad A. C. 132. & Euſeb. Hiſt. Eccleſ. l. 3. c. 39.

Church her ſelf (I mean the very *Fathers* of the Primitive Church, for the two firſt Centuries after Chriſt) was not onely *deceiv'd* by *Papias*, who was a Diſciple of St. *John*, but (for ought I yet learn) without *the leaſt Contradiction* afforded to it. Nay *the whole Church of God* (in the opinion of S. [a] *Auſtin* and *Pope Innocent the third*) and for *ſix hundred years together*, (if [a] *Maldonate* the *Jeſuit* may be believed) thought the *Sacrament* of *Euchariſt* to have been *neceſſary* to *Infants*, as well as to men of the *ripeſt Age*: and yet (as *Maldonate confeſſeth* at the very ſame time) it was ſo *plain* and ſo *groſs* an *Error*, that notwithſtanding St *Auſtin* did endeavour to *confute* the *Pelagians* by it, as by a *Doctrin* of *Faith*, and of the *whole Church of God*; yet the *Council of Trent* was of a *contrary mind*, and did accordingly in a *Canon* declare *againſt* it.

[a] *Non poteſt probari eum* [i. e. Auguſtinum] *exiſtimaſſe hic de Euchariſtiâ non agi, cùm tam multis locis aliis probet ex hoc* Johannis *Teſtimonio*, Euchariſtiam etiam Infantibus eſſe Neceſſariam; *idque non ut opinionem ſuam, ſed ut* Fidei & Totius Eccleſiæ Dogma; *ad refellendos Pelagianos dicat*: & paulò poſt —— *Miſſam facio* Auguſtini & Innocentii *primi ſententiam, quæ ſexcentos circiter annos viguit in Eccleſiâ*, Euchariſtiam etiam Infantibus neceſſariam *Res jam ab Eccleſiâ, & Multorum ſeculorum uſu, & Decreto Synodi Tridentinæ explicata eſt*, non ſolùm neceſſariam illis non eſſe, *ſed ut decere quidem dari.* (Seſs. 21. c. & Can 4.) Maldonat (Excuſ. Muſſiponti, A. C. 1596.) in Joh 6. 53. p. 717, 718, 719.

3. Paſs we on to the Doctrine of *Tranſubſtantiation*, which (if its *Age* may be meaſured by the very firſt *date* of its *Definition*) may be allowed to be as *old* as the *Lateran* * *Council*,

* *Cujus corpus & ſanguis in Sacramento altaris ſub ſpeciebus Panis & Vini veraciter continentur, tranſubſtantiatis Pane in Corpus, & Vino in ſanguinem, poteſtate divinâ.* Conc. Later. c. 1. *In Synaxi ſerò Tranſubſtantiationem defaivit Eccleſia. Diu ſatis erat credere, ſive ſub Pane conſecrato, ſive quocunque modo adeſſe verum Corpus Chriſti.* Eraſm. Annot. in 1 Cor. 7. *Saltem ab annis 500 dogma Tranſubſtantiationis ſub Anathemate ſtabat* [illegible] l. 3. c. 21. *Cujus etiam confeſſionem videre eſt*, l. 3. c. 23.

a Council held under Pope *Innocent* the Third; ſince whom are ſomewhat more then 400 years: But *from the Beginning it was not ſo.* For beſides that our Saviour, juſt as ſoon as he had ſaid, *This is my Bloud*, explain'd himſelf in the ſame Breath, by calling it expreſly *the fruit of the Vine*, and ſuch as *He would drink new in the Kingdom of God*, (*Mat* 26. 29. *Mark.* 14. 15.) there needs no more to make the Romaniſts even *aſham'd* of *that Doctrine*, then the *Conceſſion* of *Aquinas*, and *Bellarmine's Inference* thereupon. [a] *Aquinas* ſo argues, as to imply it is *Impoſſible*, and imports a *Contradiction*, for *one body* to be *locally* in *more* places then *one*, and in *all at once.* But [b] *Bellarmine* (at this) is ſo very *angry*, that in a kind of *Revenge* upon *Aquinas*, (though held to be *the Angelical Doctor*) he needs will *infer* 'tis *as Impoſſible*, and equally implies a *Contradiction*, for any *one* body at *once* to be ſo much as *Sacramentally* in *more* Places then *one.* And therefore it cannot now be wonder'd concerning *Tranſubſtantiation*, if ſo long ago as in the time of Pope *Nicholas* the Second, either the *Novelty* was not *forg'd* and *hammer'd out* into the *ſhape* in which we find it, or not at all underſtood by the *Pope Himſelf*: For *one*

[a] *Corpus Chriſti non eſt eo modo in hoc Sacramento ſicut Corpus in loco, quod ſuis Dimenſionibus loco commenſuratur; ſed quodam ſpeciali modo, qui eſt proprius huic Sacramento. Unde dicimus, quòd Corpus Chriſti eſt in diverſis altaribus, non ſicut in diverſis locis, ſed ſicut in Sacramento. Nullo enim modo Corpus Chriſti eſt in hoc Sacramento localiter, quia ſi eſſet, divideretur à ſeipſo.* Aquin. Oper. Tom. 12. Sum. part. 3. q. 75. art. 1. ad 3. p. 232. col. 2. & q. 76. art. 3. & 5. ex Edit. Antverp. 1612.

[b] *Si non poſſet eſſe unum Corpus localiter in duobus locis, quia divideretur à ſeipſo, profectò nec eſſe poſſet Sacramentaliter eâdem ratione.* Bellar. de Euchariſtiâ, lib. 3. cap. 3. p. 511. Tom. 3 Controverſ. ex Edit. Pariſ. A. C. 1620.

of the *two* is very clear by the famous [c] *Submission* of *Berengarius*, wherewith he satisfied the [d] *Synod* then held at *Rome*, (and in which were 113 Bishops) though not at all unto a *Trans*, but rather a *Consubstantiation*. Which divers [e] *Romanists themselves* have not been able not to Censure, though it was *pen'd* by a [f] *Cardinal*, and *approved* of by a *Council*, and very glibly *swallow'd down* by the *Pope Himself*.

[c] *Coactus est Berengarius publicè profiteri*, Panem & Vinum, *quæ in altari* ponuntur, *post consecrationem non solùm* Sacramentum, *sed etiam* verum Corpus & Sanguinem *Domini nostri* Jesu Christi *esse*: & sensualiter *non solùm Sacramento, sed in veritate manibus sacerdotum tractari, frangi, & fidelium dentibus atteri. Confer* Floriacens. Histor. fragmenta à P. Pichæo edit. inter Franc. Script. *(Excus. Francof. A. C. 1596.)* p. 86. *cum* Lanfranc. lib. cont. Berengar. & Guitmund. de Sacram. l. 1. & Alger. de Sacram. l. 1. c. 19.

[d] Sigon. de Regno Ital. l. 9. A. 1509. [e] *Nisi sanè intelligas verba* Berengarii, *in majorem incides* Hæresin, quàm ipse habuit. *& ideò omnia referas ad species ipsas, nam de Christi Corpore partes non facimus.* Johan. Semeca *Glossator in* Gratian. de Consecrat. Dist. 2. cap. Ego Berengarius. [f] *A Cardinale, scil.* Humberberto Sylvæ Candidæ Episcopo. Guitmundus ubi supra.

4. 'Tis very true that their withholding the *Cup of Blessing* in the *Lord's Supper* from the *secular* part of their *Communicants*, hath been in practice little less then 400 years. But *from the Beginning it was not so*. For in our Saviour's *Institution* we find it intended for [g] *every Guest*. πίετε πάντες is the word, *Drink ye all of this Cup*. (Mat. 26. 27.) And S. *Paul* to the *Corinthians* (consisting most of *Lay-men*) speaks as well of their *drinking* the mystical *blood*, as of their *eating* the *Body* of Christ. (1 *Cor.* 11. 26, 27, 28, 29.) Nay 'tis *confessed* by learned *Vasquez* (as well as by

[g] Concil. Constant. Can. 13. p. 880. *In Ecclesiâ Latinâ* 1000. *amplius annis tenuit, ut tam Populo quam Clero in celebratione Missarum post mysteriorum consecrationem sorsum Corpus & seorsum Sanguis Domini præberetur.* Cassan. Consult. 22. Vasq. cap. 3. Disp. 216. c. 3. n. 38. *Secundum antiquam Ecclesiæ consuetudinem, omnes sicut communicabant Corpori, ita communicabant & Sanguini, quod etiam adhuc in quibusdam Ecclesiis servatur.* Andreas in Cor.

Cassander,

Caſſander, and *Aquinas* Himſelf) to be a Truth *unqueſtionable*, That the *giving of both Elements* in the *Roman Church it ſelf*, until the time of *Aquinas*, did ſtill continue to be in uſe.

5. The Church of *Rome* for ſeveral Ages hath reſtrain'd the Holy Scriptures from the peruſal of the People. *But from the beginning it was not ſo.* For *Hebrew* to the *Jews* was the *Mother-Tongue*, and in *that* 'twas read weekly before the People. It pleaſed God the *New Teſtament* ſhould be firſt writ in *Greek*, becauſe a Tongue the *moſt known* to the *Eaſtern World*. And to the end that this *Candle* might not be *hid under a Buſhel*, it was tranſlated by St. *Jerome* into the † *Dalmatick* Tongue, by Biſhop *Vulphilas* into the * *Gothick*, by St *Chryſoſtom* into [a] *Armenian*, by *Athelſtan* into *Saxon*, by [b] *Methodius* into *Sclavonian*, by *Jacobus de Voragine* into [c] *Italian*, by *Bede* and *Wiclef* into [d] *Engliſh*. And not to ſpeak of the *Syriack*, *Æthiopick*, *Arabick*, *Perſian*, and *Chaldee Verſions*, (which were all for the uſe of the *common people* of thoſe Countries) the * *Vulgar Latine* was *then* the *Vulgar Language* of the *Italians*, when the *Old* and *New Teſtament* were turn'd into it.

† Sixt. Senenſ. Bibliothec. l. 4. *Ipſe* Hieron. in Epiſt. ad Sophron. Tom 3.

* Socrat. Hiſt. Eccleſ. lib. 4 c. 17. Niceph. Hiſt. Eccleſ. lib. 11. c. 48. Bonav. Vulcan. in Præfat. de Liturg. & lingvâ Gotorum.

[a] Roccha in Bibliothecâ Vatican. p. 155, 157.

[b] Aventin. Annal. lib. 4.

[c] Sixt. Senenſ. Bibl. l. 4.

[d] *Vide Authores citat. apud* Brerew. Inqu. c. 26. p. 192.

* *Confer* Blond. Ital. Illuſtrata, in Marchia Triviſana, & Tarto de la Nobiltà di Verona, lib. 2. cap. 2. *cum Hieronymi Temporibus apud* Bellarm. de Script. Eccleſ. p. 104.

6. The *publick Prayers* of the *Romanists* have been a very long time in an *unknown Tongue*, (I mean *unknown* to the *common People*,) even as long as from the times of Pope *Gregory* the Great. *But from the Beginning it was not so.* For 'tis as scandalously opposite to the *plain sense of Scripture*, as if it were done in a meer *despight* to the 14*th chapter* of the *first Epistle* to the *Corinthians*, especially from the 13. to the 17. *verse*. Not to speak of what is said by the * Primitive Writers: † *Aquinas* and *Lyra* do both confess upon the place, That the *common Service* of the Church in the Primitive times, was in the *common language* too. And as the Christians of [a] *Dalmatia*, [b] *Habassia*, [c] *Armenia*, [d] *Muscovia*, [e] *Sclavonia*, [d] *Russia*, and all the Reformed parts of Christendom, have the Service of God in their vulgar Tongues, so hath it been in divers Places by [f] *Approbation* first had from the *Pope himself*.

* Οἱ μὲν Ἕλληνες Ἑλληνικοῖς, οἱ δὲ Ῥωμαῖοι Ῥωμαϊκοῖς, καὶ οὕτως ἕκαστος μετὰ τὴν ἑαυτοῦ Διάλεκτον εὔχεται τῷ Θεῷ. Origen. contra Celsum (*ex Edit. Hoeschelii, Augustæ Vindelicorum*, 1605.) l.b. 8. pag. 414.

† *Cum* Aquinate & Lyrâ *confer* Cajetanum in 1 Cor. 14. sententiæ nostræ suffragantem.

[a] Angelus Roccha in Bibl. Vatic. p 157. [b] Biblioth. Vet. Patrum, Tom. 6. p. 55. [c] Bellonius in Observ. l. 3. c. 12. & Vitriacus in Hist. Orient. cap. 79. Brocardus *non nullibi in suâ Descriptione Terræ Sanctæ*. [d] Possevinus de Reb. Mosc. p 4. And. Thevetus Cos. l. 19. c. 12. [e] Bapt. Palat. de rat. Scrib. Ang. Roccha Biblioth. Vatic. p. 162. [f] Avent n. Annal. l. 4 Æneas Sylvius in Hist. Bohem. cap. 13. Concil. Bin. Tom. 3. p. 990. *Vide etiam* Decret. l. 1. Tit. 31. cap. 14. *& quicquid Authorum videre est in Brerew. Inqu. c. 26.*

7. Another Instance may be given in their *Prohibiting of marriage to men in Orders*, which is deriv'd by *some* from the *third* [a] *Century* after *Christ*, [b] *others* from the *eighth*; and in

[a] *Nempe à Papâ Calixto, qui floruit A. D. 220 Consule* Thuanum, in l. 36. p. 305.

[b] *Bishop* Hall, 3. Epist. 2. Decad.

in the rigour that now it is, from *Pope Gregory* the Seventh. *But from the Beginning it was not so.* For *Priests* were permitted to have *wives*, both in the *Old* and *New Testament*; (as *Maximilian* [c] the Second did rightly urge against the *Pope*:) And the *blessed Apostles* (many of them) were *married men*: for so I gather from [d] *Eusebius* out of *Clemens Alexandrinus*; and from the [e] *Letter* of *Maximilian*, who did not want the Advice of the *learnedst* persons in all his Empire; and from 1 *Cor.* 9. 5. where St. *Paul* asserts his liberty to carry a *Wife* along with him, as well as *Cephas*. And 'tis the Doctrine of *that Apostle*, that a *Bishop* may be an *Husband*, although he may not be the Husband of more then *one Wife*. (1 *Tim* 3. 2. *Tit.* 1. 6) Besides, the *Marriage* of the *Clergy* was asserted by [f] *Paphnutius* in the *Council at Nice*; and even by one of *those* [g] *Canons* which the *Romanists themselves* do still avow for *Apostolical*. And *the forbidding men to marry* (with [h] *Saturninus*, and the [i] Gnosticks,) is worthily call'd by God's Apostle, *The Doctrine of Devils*. (1 Tim. 4. 1, 3.)

[c] *Ubi supra apud* Thuanum, p 305. & 306.

[d] Euseb. l. 3. c 13.

[e] *Constat Apostolos ipsos, paucis exceptis, conjuges habuisse. Ubi supra apud* Thuanum.

[f] *Ibid. apud Thuanum.*

[g] Ἐπίσκοπος, ἢ Πρεσβύτερος, ἢ Διάκονος, τὴν ἑαυτοῦ γυναῖκα μὴ ἐκβαλλέτω· ἐὰν δὲ ἐκβαλῇ, ἀφοριζέσθω. Canon. Apostol. 5. Μέμνηται ὁ κανὼν καὶ Ἐπισκόπων ἐχόντων γυναῖκας, ὅτι τότε ἀκώλυτον εἶχον καὶ οἱ Ἐπίσκοποι τὴν πρὸς τὰς γυναῖκας νόμιμον συζυγίαν. Zonaras in Can. Apost. 5. p. 4. Edit. Paris. 1618.

[h] Irenæus, l. 1. c. 22.

[i] Ἀφόρμως δὲ ἐγκρατοῖς ἀσεβοῦσιν, ὡς τὴν κτίσιν, καὶ τὴν Δημιουργὸν, διδάσκοντες μὴ δεῖν παραδέχεσθαι γάμον καὶ παιδοποιΐαν, μηδὲ ἀντεισάγειν τῷ κόσμῳ δυστυχήσοντας ἑτέρους, μηδὲ ἐπιχορηγεῖν τῷ θανάτῳ κατάλυσιν. Clem. Alex. Strom. l. 3.

8. I ſhall conclude with that Inſtance, to which our Saviour in my Text does more peculiarly allude; I mean the *Liberty of Divorce* betwixt Man and Wife, for many *more Cauſes* then the Cauſe of *Fornication*. For ſo I find it is [k] *decreed* by the *Church of Rome*, with an *Anathema* to all that ſhall contradict it. *But from the Beginning it was not ſo.* For 'tis as oppoſite to the *will* of our Bleſſed Saviour revealed to us *without a Parable*, (in the next verſe after my Text) as if they meant nothing more, then the opening of a *way* to *rebel againſt* him. For beſides that in the *Canon* of the *Council* at *Trent*, a Divorce *quoad Totum ob multas Cauſas* was *decreed* to be *juſt* in the *Church of Rome*, although our Lord had twice confin'd it to the *Sole Cauſe* of *Fornication*, (*Mat.* 5. 32. & 19. 9.) And beſides that the word *Totum* was conſtantly reteined in [l] four *Editions* (particularly in *that* which had the *Care* and *Command* of Pope *Paul* the Fifth,) Let it be granted that the *Council* did mean no more then a meer *Sequeſtration* from *Bed* and *Board*, to endure for a *certain* or *uncertain time*; and not an *abſolute Diſſolution* of the *Conjugal Knot*; yet in the Judgment of *Chemnitius*, yea and of *Maldonate* Himſelf, (who was as *learned a Jeſuite* as that Society ever had) it [illegible] oppoſite (*even ſo*) to the

[k] *Siquis dixerit Eccleſiam errare, cùm* ob multas Cauſas *ſeparationem inter conjuges* quoad totum, *ſeu quoad* cohabitationem, *ad* certum incertumve tempus, *fieri poſſe decernit, Anathema ſit.* Concil. Trident. Seſs. 24. Can. 8. p. 411. Edit. Bin. Tom. 9. Pariſ.

[l] *Scil.* (*præter Edit. jam nominatam*) *Edit.* Col. Agrip. Tom. 4. part. 2. p. 332. *Sum. Concil. Edit. Franc. Longii à Coriolano*, Antverp. A. C. 1623. p. 1024. *Item Concil. General.* Pauli Quinti Auctorit. Edit. Romæ, A. C. 1628. Tom. 4. p. 273.

the *Law* of *Chriſt*. For *he*[m] *who putteth away his Wife for any Cauſe whatſoever, beſides the Cauſe of Fornication, commits Adultery*, (ſaith the *Jeſuite*) even for this very reaſon, *becauſe he makes her commit it, whom he unduly putteth away.* [n] Nay *Chemnitius* ſaith *farther*; That the *Papal Separation from Bed and Board, is many ways a Diſſolution of the Conjugal Tye.* Nor does he content himſelf to *ſay* or *affirm* it onely, but by a *Confluence of Scriptures* does *make* it *good*, That againſt the Command of our bleſſed Saviour (in the verſe but one before my Text) *That which God hath joyned together, the men of Rome do put aſunder.*

[m] *Si ob aliam Cauſam quàm ob Fornicationem dimiſerit, quamvis aliam non duxerit, mœchatur; quia uxorem ſuam mœchari facit.* Maldonat. (excuſ. Mogunt. A. D. 1624.) in Matth. 19. 9. p. 392.

[n] *Atqui in Pontificiâ illâ Separatione* (*nempe à Toro & Menſâ, ad certum incertumve tempus,*) *Vinculum Conjugii multis & variis modis ſolvitur & diſrumpitur. Nam ad Vinculum Matrimonii pertinent hæ ſententiæ.* Et adhærebit Uxori ſuæ. Faciamus ei adjutorium quod ſit coram ipſo. Mulier non habet poteſtatem ſui Corporis, ſed vir. Iterum convenite, ne tentet vos Satan propter Incontinentiam veſtram. Non ſunt Duo, ſed una Caro. *Et idcirco* Matrimonium *definitur*, Individuâ vitæ Conſuetudine. *Hæc vero vincula Conjugii in Pontificiâ ſeparatione, quoad Torum & Cohabitationem, ſolvuntur & diſrumpuntur. Homines igitur*, contra Decretum Divinitatis, ſeparant, quod Deus conjunxit. Chemnit. in Exam. Concil. Trident. (*Excuſ. Genev. A.D* 1634.) p. 437.

By *theſe* and many more *Corruptions* in point of *Practice* and *Doctrine* too, which were no more then *Deviations* from what had been from the *Beginning*, and which the learnedeſt Sons of the Church of *Rome* have been forced to *confeſs* in their *publick writings*; the *awakened* part of the Chriſtian world were *compell'd* to look out for a *Reformation*. That there was in the *See of Rome* the moſt *abominable Practice* to be [illegible] we have [illegible]

liberal [o] *Confession* of zealous *Stapleton himself*; and of those that have *publisht* their [p] *Penitentials* We have the publisht Complaints of *Armachanus*, and *Grostead*, and *Nicholas de Clemangis*, *John of Hus*, and *Jerome of Prague*, Chancellor *Gerson*, and *Erasmus*, and the *Archbishop of Spalato*. *Ludovicus Vives*, and *Cassander*, who are known to have died in the same *Communion*, did yet *impartially complain* of some *Corruptions*. [q] *Vives* of their *Feasts* at the *Oratories of Martyrs*, as being too much of kin unto the *Gentiles Parentalia*, which in the judgment of [r] *Tertullian* made up a *species* of *Idolatry*. And *Cassander* [s] confesses plainly, that the Peoples *Adoration* paid to *Images* and *Statues* was equal to the *worst* of the ancient *Heathen*. [t] So the *buying* and *selling* of Papal *Indulgences* and *Pardons* ('tis a little thing to say of *Preferments* too) was both *confessed* and *inveighed against* by *Popish* Bishops in *Thuanus*.

[o] *Vix ullum peccatum cogitari potest, (solâ Hæresi excep'â) quo illa sedes turpiter maculata non fuerit, maximè ab An.* 800. Stapler. Oper. Tom. 1. Cont. 1. q. 5. art. 3. pag. 597. Excus. Paris. 1620.

[p] *Consule* Canonas Pœnitentiales Romanas, Bedæ, Rabani Mauri, &c. *cum notis* Arconii Augustini, Archiepiscopi Tarraconensis, Excus. Venetiis, 1584.

[q] Ludov. Vives in St. August. de Civit. Dei, l. 8. c. 27.

[r] *Parentatio Mortuis species est Idololatriæ, quoniam & Idololatria Parentationis est species.* Tertul. de Spectac. cap. 12.

[s] —*Ita ut ad* Summam adorationem, *quæ vel à* Paganis *suis simulacris exhiberi consuevit, & ad* extremam vanitatem *quam* Ethnici *in suis simulacris exornandis admiserunt*, nil à nostris *reliqui factum esse videatur.* Geo. Cassander in Consult de Imag. & Simulacris. mihi p. 175, 176.

[t] Thuan l. 25. p. 760, &c.

Now if with all their *Corruptions* in point of *Practice*, which *alone* cannot justifie a People's *Separation* from any *Church*, (though the *Cathari* and the *Donatists* were heretofore of that opinion) we compare their *Corruptions* of *Doctrine* too, and that in matter of *Faith*, (as hath

hath been ſhewed) Corruptions *intrenching on Fundamentals*; it will appear, that that *door* which was *open'd* by *Us* in our *firſt Reformers*, was not at all to *introduce*, but to *let out* Schiſm. For the *ſchiſm* muſt needs be *theirs* who give the *Cauſe* of the Separation, not *theirs* who do but *ſeparate* when *Cauſe* is *given*. Elſe S. Paul had been to blame, in that he ſaid to his *Corinthians*, *Come ye out from among them, and be ye ſeparate.* (2 Cor. 6. 17.) The *actual* Departure indeed was *Ours*, but *Theirs* the *cauſal*; (as our immortal Arch-Biſhop does fitly word it:) we *left* them indeed when they *thruſt* us *out*; (as they cannot but *go* whom the Devil *drives*;) But in propriety of ſpeech, we left their *Errors*, rather then *Them*. Or if a *Seceſſion* was made from *them*, 'twas in the very ſame meaſure that *they* had made one from *Chriſt*. (Whereas *they*, by their *Hoſtilities* and their *Excommunications*, departed properly from *us*, not from any *Errors* detected *in us*. And the *wo* is to *them by whom the offence cometh*, (*Matth.* 18. 7.) not to *them* to whom 'tis *given*. If when *England* was in a *Flame* by *Fire* ſent out of *Italy*, we did not abſtein from the *quenching* of it, until *water* might be drawn from the *River Tiber*; it was becauſe our own *Ocean*, could not onely do it *ſooner*, but *better* too; that is to ſay (without a Figure.)

* *De Hildebrando in hæc verba ſententiam ferunt Epiſcopi Germanici qui* Concilio Wormatienſi *interfuerunt. Dum profanis ſtudes* Novitatibus, *dum magis amplo quàm bono nomine delectaris, dum inauditâ Elatione diſtenderis, velut quidam* Signifer Schiſmatis, *omnia membra Eccleſiæ ſuperbâ crudelitate & crudeli ſuperbiâ laceraſti: flammaſque* Diſcordiæ *quas in Romanâ Eccleſiâ diris factionibus excitaſti, per omnes Eccleſias Italiæ, Germaniæ, Galliæ, & Hiſpaniæ, furiali Dementiâ ſparſiſti.* —— *Per gloriosa tua Decreta (quod ſine lachrymis dici non poteſt) Chriſti ferè nomen periit.* Imperial. Statut. à Goldaſto edit. Tom. 1. p. 47.

It did appear by the *Concession* of the *most learned Popish Writers*, that particular Nations had still a power to purge themselves from their *corruptions*, as well in the *Church*, as in the *State*, without leave had from the *See* of *Rome*; and that 'twas commonly put in practice above a *thousand* years. † It did appear that the *Kings of England* (at least as much as those of *Sicily*,) were ever held to be Ἀντοκέφαλοι, and that by the *Romanists themselves*; until by gaining from *Henry* the First, the *Investiture* of *Bishops*; from *Henry* the Second, an *Exemption* of the *Clergy*, from *Secular Courts*, and from easie *King John*, an unworthy *Submission* to *forreign Power*; the Popes became strong enough to *call their strength the Law of Justice*. And yet their *Incroachments* were still *oppos'd* by the most *pious* and the most *learned* in every Age. Concerning which it were

† *Ex eò quo Willielmus Normanniæ Comes Terram illam debellando sibi subegit, Nemo in eâ Episcopus vel Abbas ante Anselmum factus est, qui non primo fuerit Homo Regis, ac de manu illius Episcopatûs vel Abbatiæ Investituram per dationem Virgæ Pastoralis suscepit, &c.* Eadmerus Monach. Cant. in Præf. ad Hist. Nov. pag 2. *Sed nec ex eo solùm tempore mos hic obtinuit; Nam ante Normannorum etiam adventum hîc usitatissimus, ut majorum Gentium Antistites sacri, Episcopi nimirum & Cœnobiarchæ (qui saltem in Clientelâ Regiâ) à Sacris Ecclesiarum Corporibus electi, quin sæpius etiam, spretis omninò Corporum Sacrorum suffragiis, in Aulâ designati, Annuli & Baculi Pastoralis, sive Pedi traditione, in Dignitatis Possessionem à Regibus nostris jure avito nixis, mitterentur.* Joh. Selden. in suis ad Eadmer. Notis & Spicilegio, p. 142 *Hujus rei exemplum videre est apud* G. Malmesburiensem de Gestis Regum, l. b. 2. cap. 8. *Quin & illud aliquantò videtur dignius quod hoc in loco notetur. Pontifici* Hildebrando *Fidelitatis Juramentum*, à Guilielmo Normanno, *exigenti, Guilielmum Regem respondisse* —— Fidelitatem facere non volo, quia nec ego promisi, nec Antecessores meos Antecessoribus tuis id fecisse comperio. Baron. ad An. 1076. Guilielmus Rufus *professus est*, Quod nullus Archiepiscopus aut Episcopus Regni sui, Curiæ Romanæ vel Papæ subesset. Matth. Paris. Hist. An. 1094. *Vidésis etiam Imperatores, & Reges Galliarum, jura sua asserentes, apud* Othonem Frisingensem, Sigibertum, *eosque maximè Historicos qui Res Henrici Quarti Imperatoris, & ejusdem nominis Primi Regis Anglorum conscripsêre. Inprimis verò* Sigonium de Reg. Ital. l. 4, 9, 10, & 11. Baron. Tom. 11. A. C. 1077. Cherubinum de Nursia in Bullarii Tom. 1. p. 16. & 17. Bin. Concil. Tom. 3. part. 2. in Urbano, Calixto, & Paschali Secundis. Renatum Choppinum de Domanio Franciæ, [illegible] Et de Sacra Politiâ, l. 1. tit. 7. sect. 22, & 23. [illegible] Thodor. [illegible] Chalced. Can. 4. Joh. Nauclerus [illegible] H. Mutium [illegible] l. 18.

easie to give a satisfactory account, if it were comely for a *Sermon* to exceed the limits of an *hour*. In a word, it did appear from the *Code* and *Novels* of [a] *Justinian*, from the ἐνωτικὸν set out by the *Emperour* [b] *Zeno*, from the *practice* of [c] *Charles* the Great, (which may be judged by the *Capitulars* sent abroad in *his Name*) from the *designs* and *endeavours* of two late Emperors, *Ferdinand* the First, and *Maximilian* the Second, from all the *commended Kings* of *Judah*, from the *most pious* Christian Emperours as far as from *Constantine* the Great, and from many *Kings* of *England* in [d] *Popish times* too, that the work of *Reformation* belong'd especially to *them* in their *several Kingdoms*. And *this* is *certain*; that neither *Prescription* on the *Pope's* side, nor *Discontinuance* on the *King's*, could *add* a *Right* unto the *one*, or any way *lessen* it in the *other*. For it implies a *contradiction*, that what is *wrong* should grow *right*, by being *prosperous* for a *longer* or *shorter* season.

[a] Θεσπίζομεν κτὶ τοὺς τῶν Ἐκκλησ &c. Justin. Novel. Const. 131. cap. 2. *Vide etiam* de mandatis Principum, Tit. 4. Novel. 17. c. 7. & 11.

[b] Evagr. l. 3. c. 14. in Mag. Biblioth. Vet. Patr. Tom. 6. Part. 2. p. 655.

[c] Sigon. de Reg. Ital. lib. 4. ad A. C. 801. & Eginhard. in vit. Car. Mag. & Baron. Annal. Tom. 9. ad A. C. 801. p. 542. ad 545. & Tom. 10 ad A. C. 845. p. 34. Excus. Colon. Agrip. 1609.

[d] *Edward the Confessor, William* 1. *H.* 1. *H.* 3. *Edw.* 1. *Edw.* 2 *Edw.* 3. *Rich.* 2 *Hen.* 4. *H.* 5. *H.* 6. *Edw* 4. *Rich.* 3. *Hen.* 7. *H.* 8 *for all which at large, see* Coke's Reports, part 5. fol. 1. Caudrey's Case, or De Jure Regis Ecclesiastico. Ὁ βασιλεὺς ἐπ' ἀδείας ἔχει ἐπισκοπὴν εἰς μητρόπολιν ἄγειν καὶ ἀποξενοῦν ἐκ τῶν οἰκείων μετροπόλεων, ὡσαύτως ἐνοεῖν ἀς Ἀρχιερέων διαιρεῖν, καὶ ἐκ νέου ἐπισκόπους καὶ μητροπολίτας καθιστᾶν. Balsam. in Conc. Carth. Can. 16.

Had the *Pope* been contented with his * *Primacy* of *Order*, and not ambitiously af-

* Τὸν μὲν τοι Κωνσταντινουπόλεως Ἐπίσκοπον ἔχειν τὰ πρεσβεῖα τῆς τιμῆς μετὰ τὸν τῆς Ῥώμης Ἐπίσκοπον, διὰ τὸ εἶναι αὐτὴν νέαν Ῥώμην. Concil. Constantinop. Oecum. 2. Can. 3. Ῥώμης Πάππας πρῶτος [illegible] ἀρχιεπίσκοπος Κωνσταντινουπόλεως τῆς νέας Ῥώμης [illegible] vel. Const. 131. c. 2.

fected a *Supremacy* of *Power*, and over *all other Churches* besides his *own*; we never had *cast off* a *Yoke* which had never been *put* upon our *Necks*: And so 'tis plain that the *Usurper* did make the *Schism*. If *Sacrilege* any where, or *Rebellion*, did help reform *Superstition*; *That* was the Fault of the *Reformers*, not at all of the *Reformation*, nor of *all* Reformers neither. For the *most* that was done by *some*, *was* to *write* after the *Copy* which had been *set* them in my Text, by the Blessed *Reformer* of all the World; which was *so* to *reform*, as not to *innovate*, and to accommodate their Religion to what they found *in the Beginning*.

Nay, if I may speak an *Important Truth*, (which being unpassionately consider'd, and universally laid to heart, might possibly tend to the Peace of Christendom;) seeing it was not so much the *Church* as the *Court* of *Rome*, which proudly *trod* upon *Crownes* and *Scepters*, and made *Decrees* with a * *non obstante* to *Apostolical Constitutions*, or *whatsoever* had been enacted *by any Authority whatsoever*, (the *Commandments of Christ* being *not excepted*;)

* *Apostolicâ Potestate declaramus & definimus, & ab omnibus judicari debere mandamus atque statuimus*, decernentes irritum *& inane, si quid secus* à quoquam quacunque Dignitate, Auctoritate, & Potestate *prædito contigerit judicari*, Non obstantibus Constitutionibus & Ordinationibus Apostolicis, *Aliisque in contrarium facientibus* Quibuscunque. *Vide* Bullam Pii quarti, Concil. Bin. Edit. Paris. Tom. 9. p. 444. *Licet* Christus *post Cœnam* instituerit, *& suis Discipulis* administraverit *sub utraque specie Panis & Vini hoc venerabile Sacramentum, tamen hoc non obstante, &c. Licet in Primitivâ Ecclesiâ hujusmodi Sacramentum reciperetur à Fidelibus sub utraque specie; postea à* [illegible] *sub utraque, & à laicis tantummodo sub specie Panis suscipiatur.* Concil. [illegible] 13. [illegible] excus. Colon. Agrippinæ, 1618.

we originally departed with higher Degrees of Indignation, from the Insolent *Court*, then *Church* of *Rome*. Nor *protested* we so *much* against the *Church*, (though against the *Church too*,) as against the Cruel *Edict* first made at † *Worms*, and after cruelly *re-inforced* at *Spire* and *Ratisbone*, for the *confirming* of those [1] *Corruptions* from which the [2] *Church* was to be *cleans'd*. To the [1] *former* we declar'd a *Vatinian Hatred*; but to the [2] *later* of the two, we have the Charity to wish for a *Reconcilement*. That we who differ upon the *way* in which we are *walking* towards *Jerusalem*, may so look back on *the Beginning* from whence at first we *set out*, (and from which our *Accusers* have foulely *swerv'd*,) as to *agree* in our *Arrival* at the same *Journey's end*.

† *Ibi* (i. e. Spiræ, *ubi erat Conventus ordinum Imperii,*) *Decretum factum est, ut Edictum* Wormatiense *observaretur contra Novatores, ut omnia in integrum restituantur. Contra hoc Edictum solennis fuit* Protestatio, *April.* 16. *A. D.* 1529. *& hinc ortum pervulgatum illud nomen* Protestantium. Sethus Calvis. in Chron. ad A. C. 1529. *Lutherus impulit Johannem Saxoniæ Septemvirum, alioſque Principes Germanicos, protestari contra Decreta Ratisbonæ & Spiræ de Religione facta. Unde Nomen* Protestantium *extitit.* Cluverius ad *A. C.* 1529. p. 795.

But God forbid that our *Love* to *the Peace without*, should ever tempt us to a loss of *the Peace within us*. God forbid we should *return with the Dog to his vomit, or with the Sow*, in the Hebrew Proverb, (which is cited by S. *Peter* in his *Epistle*,) *to her wallowing in the mire*. When I wish for a *Reconcilement*, I do not mean by *our Compliance* with any the *least* of *their Defilements*, but by *their Harmony* with *us* in our being *Clean*.

2 Pet. 2. 22.

On this * Condition and Suppoſal; Our *church* is open to *receive* the bittereſt *Enemies* of our Church. Our *Arms* are open to *embrace* them with *Love*, and *Honor*. Our *Hearts* and *Souls* are *wide open* in fervent *Prayers* and *Supplications* to the *God of Purity* and of *Peace*, that (in his own good time) he will *binde up* the *Breaches*, and *wipe off* the *ſtains*, and *raiſe up* the lapſed *Reputation*, of his *divided*, *defiled*, *diſgraced* Spouſe; And all for the *Glory*, as well as *Merits*, of the ever-bleſſed *Bridegroom* of all our *Souls*,

To *whom*, with the *Father*, in the Unity of the *Spirit*, be aſcribed by *Us*, and by *all the World*,

Bleſsing, and *Glory*, and *Honor*, and *Power*, and *Wiſdom*, and *Thankſgiving*, from this time forwards for evermore.

* *Ab Eccleſiâ Romanâ non alio diſceſſimus animo, quàm ut, ſi correctâ ad Priorem Eccleſiæ formam redeat, nos quoque ad Illam revertamur, & Communionem cum Illâ in ſuis porrò Cœtibus habeamus.* Apud Grot. Diſcuſs. p. 14. & *apud ipſum* Zanch. in Confeſs. Art. 19. p. 157.

FINIS.